Lib. Dorsett. B-3 (932-934)945
MSS Bella-coola 103
Bella-bella pp 5

~~the Kitlay~~ ?

Before the smallpox epidemic, about 1862, there were seven or eight towns and villages on Dean Channel between Kimsquit and Bella Bella. The inhabitants were called Kitlay by the Bella Coola, and Kitasoo by the Bella Bella. Their settlements were at Elcho Harbour, Green River, Cascade Inlet, and at several unidentified places. Their language is said to have differed slightly from that of the Bella Bella, but the people themselves married freely with both Kimsquit and Bella Bella, thus forming a connecting link between these tribes.

A list of Kitlay towns was obtained from one old man, who claimed to be a descendant of the people. It was impossible to verify this information, and since he himself was not an ideal informant, the following can be regarded only as approximately correct.

(1) *Alko*: at Elcho Harbour.

(2) *Kitlo*: on a bend one mile above the last-named.

(3) *Klid or Tagoo*: on a river three miles above the preceding.

(4) *Tsemsid*: on a river two miles above the preceding.

(5) *Tsaqut*: on a bend three miles above the preceding.

(6) *Qaslaw*: on a bend three miles above the preceding.

(7) *Dawnalk*: on a river two miles above the last-named and thirty miles below Kimsquit.

According to the old man from whom the above list was obtained, *Tsemsid*, at Kimsquit, mentioned earlier as village no. 4), was also populated by Kitlay people. There was so much intermarriage between the two groups that it is now impossible to ascertain whether the inhabitants not only of *Tsemsid*, but of *Dawnalk* as well, were predominantly Kimsquit or Kitlay.

The open plateau in which the Bella Coola River rises has always made travel possible for long distances, so that not only

* [Bella-coola term for the people of Kimsquit & Bella-bella - Kimsquit stood who inhabited the shores of Dean Channel - See B.C. Miscellaneous, MS. 14, p.284 - Analyst]

1:McIlwraith E-5 (1922-1924) 1948
NES Bellacoola NFS

the neighbouring Carriers, but Chilkotin as well sometimes descended to the valley. On the coast, though the dense undergrowth prevented travel along the shore, the long fiords, sheltered from the open Pacific, were ideal for the use of canoes.* Comparatively lengthy journeys were neither difficult nor uncommon. The *Tal'is* people were usually on amicable terms with the inhabitants of Rivers Inlet, and the Kimsquit with the Kitlope. The Bella Coola were accustomed to attend potlatches at Alert Bay and Fort Rupert,** Knight's Inlet, and Bute Inlet, receiving their hosts, in turn, at Bella Coola. On the other hand, there was little friendly intercourse with the northern tribes, of which the Kitkatla especially were dreaded by the residents of the central coast. Until recent years the Bella Coola had no direct knowledge of other Salish-speaking peoples, although some of the Chilkotin told them of a tribe living far to the south, in the interior, whom they encountered in some of their wanderings and used to term *Nuxalkmx*, recognizing the similarity between their language and that of the Bella Coola. A few years ago several Bella Coola attended a boarding-school and were amazed to find that many of their words were understood by fellow-students from Chilliwack.

To sum up: The Bella Coola were in close contact with the neighbouring coastal tribes, with the members of which they felt themselves to have cultural affinities. They recognize that they have received many ceremonial rites from their neighbours, and must have adopted other elements of culture which they now consider indigenous. It is probable that certain Bella Coola customs must likewise have been transmitted to other tribes, but such lie without the scope of this monograph. The outlying villages were in close contact with foreign neighbours, and tended to assimilate elements of their culture, but, on the whole, the Bella Coola present a tribal unity with distinctive local customs, falling within the general pattern of coastal culture.

*For types of canoes, see Appendix A.
**The principal Kwakiutl villages.

1:McDowall E-5 (1922-1924)948
NEA Bellacoola NEA

easy for *Tsciscumae* to gain control over them, and the sleeper wakes to find that he has been bleeding profusely and death is inevitable. This occurred to a man whose experiences are described in vol. I, chap. IX.

Although *Tsciscumae* is usually a curse to mortals, he can also do good. Occasionally he makes a man a shaman, and in many cases he helps a woman in childbirth. Such beneficent acts are not sufficient to counterbalance his evil deeds, and he remains one of the most dreaded of Bella Coola supernatural beings, a monster whose machinations make camping in a strange place a dangerous undertaking, and who is as likely to strike down rich or poor, young or old.

Less feared than *Tsciscumae*, because he appears less frequently, is *Alkit-tsiitl*. The Bella Coola speak of this being with trepidation, but little definite information could be obtained concerning him. He has human form and sometimes comes at dusk to cause death by carrying away a man's spirit.[1] The home of this creature appears to be beneath the earth rather than in *Nuxmit-a*.

A third dreaded being who, like the two preceding, usually lives on this earth and only visits in *Nuxmit-a*, is *Sk'ana*, "The Death Dealer." He, too, appears in human form and can be distinguished by the nose-ring which he always wears. Sudden death in the forest is always attributed to "The Death Dealer." If a man is engulfed by a slide, or killed by a falling tree, it is because this malevolent being has entered the slide or tree. Some Bella Coola say that he is responsible for animals who kill hunters. He rarely carries out his designs with the aid of sickness, nor is death by drowning often attributed to him, but for all other fatal disasters he must take the blame. While a corpse is resting in a coffin awaiting burial, *Sk'ana* invariably sits on the cover, though none can see him. Instances are known in which even this monster has acted in a kindly manner.

The supernatural beings thus far described are usually

[1] See vol. I, pp. 84-5.

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place where he is not likely to be disturbed, and addresses the supreme god in a loud tone of voice, requesting his assistance. 782

Although prayers can be said at any time of the day, or at any season of the year, there are occasions when they are more potent than at other times. At dawn, for example, a wise young man is accustomed to go alone to the river to wash and pray. He enters the icy water, blows mucus over his hands, and rubs his body vigorously[a] either with a smooth pebble, or, if it can be obtained, with a stone taken from the stomach of a sea-lion.[b] As he scours himself, he asks *Menaknis* to grant him long life, power, success, and strength. On coming from the water, he repeats his request, and then washes himself again. This process is repeated four times, making eight prayers in all. A young man who does this habitually, and in other ways placates the supreme deity, is likely to have success, and may even be given supernatural assistance by one of the many anthropomorphic or zoomorphic creatures. The underlying belief is that *Alquntam* actually hears the words spoken and, pleased thereby, aids the petitioner either directly, or by strengthening the supernatural elements in his body. [789]

Menaknis has power over both rain and dry weather, and is petitioned for whichever is desired. When the sun is obscured by rain clouds, the Bella Coola pray: [821]

"Please clean your face, *Menaknis*," or,

"Please show us your face, we need you."

Before a man starts on a journey, either by canoe or on foot, he always asks help for his undertaking. [484]

"*Menaknis*," he prays, "Be with me," or "Go before me," or, "Give me what I want."

Corresponding to the importance of the occasion, prayers are always made before the departure of a hunting or war [824] [825] [515] [296] [823] [829]

[a] Urine was formerly used for washing both the body and clothing. It was followed by the application of clean water, and undoubtedly had a religious significance. Indeed, washing purely for cleanliness was not habitual until recently.

[b] The Bella Coola stone that remains are often found in the stomachs of sea-lions. One specimen, considered of great value, was seen. It was indistinguishable from a water-smoothed river pebble.

1:McDwraith E-3 (1922-1924)1948
NES Bellacoola NES

the point between Labouchere Channel and Bentinck Arm, there is danger from treacherous currents, so, when a shaman passes either of these places, he lays some food on the water and puffs eagle down into the air as he asks for help. If no shaman is in the canoe, this is done by the captain.

The being to whom offerings are most commonly made is *Thixtpilitē·a*, the supernatural woman who cures the sick and gives power to shamans. Whenever a hunter kills an edible animal in the forest, he cuts off four pieces of flesh and throws them into his fire to gain her goodwill. Long, long ago, *Thixtpilitē·a* appeared to a hunter, seized some of his quarry, and told him of her wishes with regard to presents; these have since been obeyed by wise people. Similarly, the relatives of a man absent in the mountains or at sea throw scraps of food on the fire and ask the protection of *Thixtpilitē·a* for the one in danger. In this case, it is clear that objects thrown into flames are received and appreciated by *Thixtpilitē·a*.

Masakais, although usually propitiated by prayer, is also given presents. Frequently, when a man is praying, he accompanies his words by blowing up into the air small particles of eagle down. Prayers in connection with the departure of war or hunting expeditions have already been mentioned, but before starting on any journey by canoe, the captain is careful to pray and to throw upon the water four pieces of red, and four of yellow cedar-bark. The blowing upwards of eagle down is a common accompaniment to all kinds of prayers, but, if none is available, cedar-bark can be used equally satisfactorily. If possible, this is cast on the surface of water, otherwise into a fire, as a request is being made. The Bella Coola do not believe that such presents are actually used and considered valuable by *Masakais*, but they emphasize and accompany the vocal prayer, and demonstrate the petitioner's sincerity.

Ghosts, on the other hand, depend almost entirely on presents given them by mortals, since food is not abundant in the land below. The relatives of a dead person always throw

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

As the dances proceed, those women who have the prerogative for doing so, utter a peculiar droning cry. After dancing, the initiates return to the back-room, where they doff their attire. The ceremony concludes with the distribution of food.

The initiates are now free to leave their place of concealment, as each has become a legal member of the *sunsk* society. Some young men, sons of influential chiefs, are secluded a number of times, others but once. The oftener a youth is secluded, the greater is his prestige, because goods must be distributed on each occasion to validate his name. At the present time, there is considerable uncertainty about the exact details of the ceremony, for it has been so easy of late years to give potlatches that the simpler rite has fallen into disuse; some informants state that each initiate should emerge alone and dance by himself. This concludes the shorter ceremony, but with a potlatch the dancing is reserved until the coming of the foreign guests.

DELIVERING OF INVITATIONS

Returning now to preparations for the true potlatch; it does not matter whether the ceremonies already described are carried out before or after the departure of messengers to invite guests from abroad. Although X usually consults his relatives and friends as to whom he shall invite, this is entirely optional. In giving his invitations X is actuated, first, by a desire to summon those from whom he has previously received hospitality; having accepted presents from them he must discharge the obligations or sink in social estimation. Considerations of friendship also enter into his selection, and he will likewise invite anyone whom he wishes to put to shame by a lavish display of wealth. It is taken as a matter of course that each guest will be accompanied by a number of followers, members of his family, slaves, or adherents.

Acting on X's instructions, a herald invites the people of his village to X's house. X stands up and announces to them

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

203 that he wants so-and-so, giving the name of a chief, to go, for
* 556 instance, to Bella Bella, to invite a certain person, whose name
• 484 he gives, to the potlatch. X likewise names those whom he
wishes to form the escort. As a *sisaok* whistle is used, it is
[575] essential either that the chief himself be a senior *sisaok*, or that a *siki* go with him. It is immaterial whether or not all of the crew are members of the society. Nobody is compelled to go, but as all know it will be a matter of pride to X to recompense them, none declines except for some strong reason. X names those whom he wishes to proceed to other tribes, sending one canoe to each group of towns. He arranges their departure according to the distance each must travel, the aim being to have all the guests arrive at Bella Coola at the same time. X is expected to provide food for his guests as soon as they arrive, and as the potlatch cannot start until all have assembled, X tries to ensure simultaneous arrival, no easy matter
[648] since the area from which guests are invited extends from the Nass River to Alert Bay.

The mysterious and sacred nature of the potlatch is impressed on the minds of the uninitiated at the time of departure. When the chief who is to bear the invitation, and the members of the crew are ready in the canoe at the beach, there is heard from X's house the sound of a whistle. The uninitiated, unaware of the method by which the noise is produced, consider it to be the voice of some supernatural being connected with the potlatch. Either the messenger himself, or some assistant with him, blows a whistle. This can be done without exposing the method by putting the whistle to the lips under cover of a large blanket. When this has sounded the canoe is free to proceed.

The messenger-chief carries with him his *sisaok* mask, which he dons if he sees another canoe approaching, while
[532] eagle down is scattered over the heads of the paddlers. These two signs intimate that the occupants of the craft are on ceremonial business, therefore must not be molested. For a con-
[726] siderable distance up and down the coast the sacred nature of

1:McIlwraith E-5 (1922-1924)1948
NE4 Bellacoola NE4

the potlatch is recognised to such an extent that an attack upon envoys is unthinkable, though one or two myths recount how this unwritten law was violated on rare occasions. A canoe meeting potlatch messengers veers over to the other side of the channel to give them the right of way.

On reaching the destination the canoe is brought to close to shore until the inhabitants of the village have gathered on the beach, which they swiftly do on the arrival of strangers. The messenger sounds his whistle, the significance of which is fully understood by members of the *nusok* society. Any chief who wishes to show his wealth and importance will invite them to his house. As they are landing, he sends a herald to summon a number of influential people of his village, who seat themselves in their rightful places. As the messengers enter they are given seats on the bench behind the fire, the spot usually reserved for chiefs. A number of lads are called in to toast smoked salmon, and when this has been done the fish are broken into shreds by young girls and served to the messengers on a mat, in lieu of a table-cloth. The envoys do not deliver their message as soon as they arrive. On the contrary, they spend the rest of the day aimlessly talking with their hosts, and sleep in the house where they have been received.

The following day likewise passes without ceremony, but towards nightfall the host summons all his fellow-villagers to his house. The singers take up their customary places and beat out a *kusiut* tune. Upon hearing his or her air, the owner of it starts to dance. Using their own discretion, the singers beat out the tunes of *kusiut* after *kusiut*, and each dances. In like fashion the singers beat out *nusok* songs, and the owner of each dances. Since the supernatural beings are not present, the dances are merely of a ceremonial, not a sacred, nature. When all have danced, each gives a present to the envoys. These gifts are not returnable. They are merely "eagle down," but it is necessary that something be given to validate the dances. The value is immaterial, so far as the purpose is concerned, though a chief who wishes to exhibit his chief-like

[illegible] Boas-69th E-5 (1922-1924)948
- NES Bellacoola NES

he can. Several of the older people mentioned that early white traders would have received more for their goods by giving them away than by selling. 556 431

Even at the present time the Bella Coola sometimes carry out a practice which was once common. Particularly in the early autumn or in spring, a chief who has large supplies of food may decide to show his wealth to the members of a neighbouring tribe such as the Bella Bella. Alone, or with a few friends, he goes to a foreign village where he is sure to find accommodation in the home of some friend, relative, or important chief. In the evening he invites the inhabitants of his host's village to the house in which he is staying, and uses the food he has brought with him to provide them with an elaborate meal. His guests now feel it incumbent on them to repay this generosity, and one of them asks the singers to beat out one of his songs, the Bella Bella equivalent to *nusuk*, *a'alk*, or even *kusiut*. The owner dances to it and then gives presents to the stranger to validate the performance he has just witnessed. This is repeated by everyone to whom he has given food, and although each present may be small, their total is greater than the original outlay. Sometimes a poor man, feeling himself too insignificant to give a ceremony of this kind, takes a supply of food to a foreign tribe to sell. If the hosts wish to show their generous dispositions they persuade him to give it away in the fashion just described, which always brings in more than he could obtain by sale. It is even customary for the hosts to lend such a stranger enough food for public distribution if his own stock is too small. 556 431 [414]

Although the most important Bella Coola dances are performed at potlatches or during the *kusiut* season, they are not confined to these periods. Professional singers do nothing else and, except during the run of salmon when everyone is busy fishing, a dance occurs every few nights. Supernatural beings are not called down; consequently there is little solemnity and everyone has a good time. On these occasions, *kusiut* songs are first beaten out, followed by *nusuk* and *a'alk*, and the owner 533 535 574

to commemorate the killing of the eagle. The rest of his song described how he had come to this earth and how he had slain the bird which had been his own chief. This dance was duly validated by presents of salmon, and has since been carried out by the descendants of *Imanus*. It is assumed that the concept of such a dance was given to him by *Algayetsa* before he left *Nuxalk*-a, but he used his own discretion as to the actual reason for it.

At this gathering of people, virtually a potlatch, *Imanus* took for himself the name *Semaqulaitx*, "Wise Fish People." He chose this name with reference to the countless salmon caught in his weir.

Imanus next travelled to Bella Bella seeking a wife. His fame and wealth were so well known that he was able to wed *Tlitsamit*, the daughter of a powerful chief. She had the valued prerogative of wailing, a right which had been duly validated by presents. Her father told her that when she was going with *Imanus* to Kimsquit she must pass *Tsyaolaqi*, a man who had been turned to stone on the skyline above the western side of Dean Channel, about five miles from its head, and that unless she wailed as she passed him her children would be unable to enjoy this prerogative. The reason for this injunction is not now understood; it is merely recognized that as *Tsyaolaqi* became petrified near *Imanus*'s home he became, in some manner, a crest. As the canoe bearing *Tlitsamit* passed *Tsyaolaqi* she began to wail and weep, nor could her husband soothe her. He, for his part, told the herald, *Nuxlilag*, who had come with him from above, to call out as follows:

"Hello! Crest, our chief has married a Bella Bella woman; so you are his crest, so are you here."

When *Nuxlilag* had called this a second time the stone man answered. Ever since, passers-by have addressed *Tsyaolaqi*, and a failure on his part to reply is considered an omen of death.

Tlitsamit brought her husband several valuable prerogatives, a crest dance with the large cone-shaped whistles, several *haxtsa* dance rights, as well as some dyed cedar-bark. According to one of *Imanus*'s descendants, this is how the crest ritual reached Kimsquit. Among the Bella Bella, whales can only be eaten by chiefs, and *Imanus* received this right from his father-in-law. The latter also gave his son-in-law a dead whale, which was towed behind the canoe towards Kimsquit. *Imanus* knew that his people would object to it being brought into the river, since there was a firm belief that a whale would drive away the salmon. Accordingly, he beached the carcass in the fiord and there dried the most in smoke.

Imanus now determined to give an elaborate potlatch at which he planned to portray his prerogative with regard to the whale. He decided to build his new house of the semi-subterranean type; when it was finished

place in the manner already described. After passing through the fourth hole, or for the fourth time through the single opening, the two go to some lonely pool in the forest where the mourner washes. They light a fire and deposit on it some of his clothing, placing the rest in a stump or hollow tree. The friend always takes with him a supply of new clothing which the person being purified puts on and returns home, cleansed from the immediate taint of death.

The above rite protects widower or widow, but does not allow the fact that for one year they are ceremonially "unclean" and must obey sundry taboos. They must not go to the bank of the river, or even appear at the front door of a house facing it. To do so is displeasing to the salmon; for the same reason they cannot eat this fish unless it has been smoked. If they wish to travel on the ocean, they cannot embark at the village but must go through the woods to a point on the shore and there be picked up by the canoe. There is a regular "Widows and Widowers Rock" about a mile on either side of every village on the ocean. The one near Kinnapit is called *Iqlaw'it*, and there is thought to be blood on it. A person mourning a consort must wear a hat decorated with miniature coppers of which the bottoms are bent upwards; should this be omitted, when the offender remarries, the new husband or wife will soon die.

In addition to these taboos, there are customary laws of behaviour, an infraction of which renders the offender liable to social disapproval. Widows and widowers should cut their hair short, and the former should rub ashes on the face. Sexual intercourse is prohibited to both sexes; if this rule is broken, the relatives of the deceased are insulted. Remarriage should not take place for at least a year, although among poor people it sometimes occurs after only six months, in which case all taboos and restrictions automatically cease. There is no law on this point, but it is considered fitting to allow this period to elapse. These requirements clearly indicate that bereavement is not merely an individual affair, but entails social and

them conclude it more likely that they will grant his requests. Therefore, a shaman is usually called upon to perform the following rites:

(1) Washing the mouth of a person who has died without emitting from his body the first salmon or eulachon of the season (I, p. 478).

(2) Asking assistance for the complicated rites of the potlatch (I, p. 150).

(3) Request for assistance before starting on a journey, by pushing eagle down into the air (I, p. 106).

(4) Request for aid by means of placing food on the water and throwing eagle down into the air at Hamatsche Nose and Kwatna (I, p. 104).

In fact a supplication to any supernatural being can be made with greater prospect of success by a shaman than by any other person.

The Power of Shamans

As has been said, a shaman actually has power within himself, and this is so strong that it may be a source of danger to others. If a man should pass behind one so endowed when the latter is eating, his spirit would be drawn from his body into the shaman's mouth, which would close with a click, crushing the spirit and killing the man. This is quite involuntary on the part of the shaman. It happened more than once among the early inhabitants, and since that time people have been very careful not to pass behind an eating shaman; this taboo was still in force until about 1885. A shaman, too, is said to be able to recall a spirit which has left its body, and thus caused illness. It is believed by some that shamans can see the position of a person's tally post, and so judge the length of his life. These examples show the varying beliefs of different Bella Coola concerning the powers of shamans.

But the force within the shaman is really more dangerous to its possessor than to others. As certain "unclean" objects are able to subdue supernatural beings, so do these same ob-

2: McIlwraith E-3 (1922-1924) 1948
NEG Bellacoola NEG
Carrier NE7

WAR WITH THE CARRIERS

B C 648 721 The only other people with whom the Bella Coola came into frequent conflict were the Carriers. Some of the latter used to spend the winter among the coastal tribes, and had even intermarried with them to a considerable extent, but their mode of life was so different that they were always viewed as foreign in thought and outlook. The Bella Coola despised them for their dirtiness, their fondness for unsavoury food, and, above all, for their ignorance of *decent* and *moral* matters. This distrust was mutual and not infrequently led to bloodshed. Owing to the location of the Carriers, they could not be reached by canoes, and the Bella Coola had no liking for long overland journeys. The mobility and relative lack of permanent villages made it difficult to bring the Carriers to bay, so that warfare between them and the Bella Coola usually took the form of a killing followed by a raid for revenge; continued hostility was virtually unknown. The people of the lower villages were scarcely affected, but in former times there seems to have been a considerable amount of intermittent fighting between the inhabitants of the upper valley and the Carriers living east of them.

B [184] B [184]

B C 648 726 The following account, claimed to be historical, describes what was said to be a typical raid, followed by a counter-attack.

On one occasion all the young people of *Sinel*, *Nuklo*, *Atsa-da-i*, and *Swaisli* went on a picnic to a large, clear tract of ground up the valley, where they spent their time, playing and singing. Towards nightfall two young men, who had not come with the others, drew near cautiously until they could call a girl who was a friend of one of the two. She slipped off quietly from her companions and passed the night with her lover and his comrade in the woods. Towards dawn a party of marauding Carrier Indians swooped down on the sleeping picnickers who, unarmed and unprepared, could make no resistance. With the exception of two pretty girls carried off as slaves, all were slain. The three who had been in the woods hurried back to the villages with the news.

The men of the four towns prepared for action. They went to the picnic ground and brought back the corpses for burial, thus learning for

B.M. Ethnology B.-1 (1922-1924) 1948
MSS. Bella Coola MSS.

APPENDIX D

xxi 1922*

Kimsquit: One of the first men to settle in the Dean River valley in the beginning of time.

Kimsumtsiut: 1—"Right Hand": Name of a *Dean* repository derived from a supernatural ancestor.
2—*Kwicut* name of a Bella Coola woman.

nEnem: Incomplete *kwicut* prerogative of initiating suitors. [424]

nEnlaiskumem: Song sung by a *kwicut* dancer on recovery from apparent death. [561]

nEnlem: Regular bestings given to a male child. [505]

Nenlkmen, "Time for Gathering Fern Root": Fourth moon after the summer solstice. [821]

Nenlsumtsiut: Rain after snow, earthquake and lightning. The generality refuse to mix their names after violent disorder. [805]

Nenlsumtsiut di Aist, "The Gathering of the Supernatural Beings": Fifth moon after the summer solstice. [626]

nqmaklEqut: Term of opprobrium applied to one who will not allow his children to perform ceremonial dances. [425]

nqmuk: Outright bestowal of a prerogative or marriage. [601]

nsnaia: Departure to a new locality. [501]

nti, *nsnatin*, *ntsut*: Father's brother or mother's brother. [778]

ntsut: Pedalia.

nuyaiut: Dangerous power such as is present at various perilled places.

Nukumanu: One of the names of the supreme god.

Nulkiaq: Ancestral name of a Bella Coola woman.

nut, *nusatin*, *nuse*: 1—Any supernatural being, the equivalent being "Lamond."
2—Supernatural power of any kind. [825]
3—Synonym for power, the large wood whistle.
4—Killer whale.
5—Song.
6—*Kwicut* name of one of the first men to settle at Kimsquit in the beginning of time.

Nuxnu'a: Part of a peculiar repository.

Nuxnuxkilla: Celebrated Bella Coola warrior. [533]

nuxnuxlas: Wordless chorus.

Nuxul'us, "Where Canoes Are Left": Village on the upper Kimsquit River.

Nuyid: Celebrated *Dzidzilaxw chief* living in the last century.

nuyiklaxus: 1—Expedition without definite objective, made by a despondent person. [828]
2—Individual making such a journey. [484]

Nyaxwa'a: 1—Daughter of the supreme god.
2—*Kwicut* name of a Bella Coola woman.

nyaxwa'anatsis: Place where healing power is perilled.

Nyaxwa'anmuxw: Synonym for *Mulkilla*, the supernatural being connected with scared rites.

nyaxwimaq: *Kwicut* dance or object used in the land above which serves as pattern or model, *exemplar*, for the user's prestige on earth.

nyaxwlaxtumuk: Actual goods used for the "Opening," the first public announcement of a forthcoming marriage. [534]

nyaxwul: Unmarried mother. [848]

nyaxwlis: To perform the services of a herald to a master, especially the proper direction of all chiefly rites. The word *nisaka* may be connected with this.

B. McGregor E-9 (1922-1924) 1948
NBS Bellacoola MSS

Snaqʷ-q̓: Alliance of the middle Bella Coola.
Snaqʷsiaʔ: Kimsquit woman mentioned in an ancient story.
Snaqʷsnaʔ: 1—Copper Raven that perched on house of first settlers at *Skqaiłaʔ* in the beginning of time.
2—Name given to the Raven design used by the first settlers at *Snaxa* in the beginning of time.
snaxa·łq̓: Shaking. The word is obviously a derivative of *saxła*.
Snaxałaʔ: 1—"The Wise One": One of the more important supernatural beings.
2—Ancestral name of a *Tsimaʔ* man.
Snaxaxłaiłaʔ: Name of salmon mentioned in origin myth of *Skqaiłaʔ*, probably a supernatural designation.
Snaxaxłaiłaʔ: Name of salmon mentioned in origin myth of *Skqaiłaʔ*, probably a supernatural designation.
[374] *Snaxłaiłaʔ*, Cold: A supernatural being.
Snaxłaxaʔ, "The Mystery of *Skqaiłaʔ*": The place where the supreme god puts what he wishes to conceal, such as the correct selection of the Mystery dance. The concept is semi-anthropomorphized.
snaxq: Generic name for several supernatural animals.
snaxqaxałtsa: Right front corner of a house on entering.
Snaxsnaʔ: Pronunciation of *Snaxłaʔ* by a man with idiosyncratic *s* usage.
Snaxłaʔ, "Place of Dog Salmon": Village in the middle Bella Coola valley.
[745] *snaxłaxłaxa*, "A Shaking Up": Term used to describe the functions of ensuring songs.
Snaxłaxsnaʔ, "Sun": 1—One of the first women to settle on the upper Dean in the beginning of time.
2—Son in *Qʷaqʷaqʷ*'s house.
3—Name of a *Tsimaʔ* to men derived from the last.
Snaxłaxʔaʔ, "Place of the Path": Village in the upper Bella Coola valley.
Snaxłaxsq: Ancient name of a Bella Coola man.
Snaxqaxłaxłaxa: Point between North and South Bentinck Arms.
snaxsaxłaxa: Root of *dewalk*, presumably mythical.
Snaxłaxsnaxsnaxa: Whirlwind, anthropomorphized.
[821] *Snaxłaxłaxłaxa*: Generic term for four supernatural, eagle-like creatures.
[778] *Snaxsaʔ*: Place on South Bentinck Arm where sunshine power is localized.
snaxsaxłaxsnaxsnaxa, "Being Light": Call of invitation to a *Saxłaxł* dance in the lower Bella Coola valley.
snaxsaxłaxłaxa: One who seeks seekers.
Snaxsnaxłaxsnaxa: One of the first women to settle at *Tsiʔis* in the beginning of time.
Snaxsnaxłaʔ: Name of first settlers at *Skqaiłaʔ* in the beginning of time.
Snaxsnaxłaxsnaxa: Rivers Inlet name used by a Bella Coola *Saxłaxł* woman.
● [484] *snāk·ʷ*: Food carried for consumption on a journey; the term is also applied to the provender brought from above by the first people in the beginning of time.
snāk·ʷaʔaxa: Floating ground covered by an entwined family.
Snaʔ: Woman mentioned in a song.
snaʔʷ: see *da snaʔʷ* da.
Snaʔsnaxłaʔ: 1—One of the first men to settle at *Nuliaʔ* in the beginning of time.
2—One of the first men to settle at *Kimsquit* in the beginning of time.
Snaʔsnaxsa: One of the first women to settle at *Nuliaʔ* in the beginning of time.
[431] *snaʔsnaxsiaʔ*: *Syuwyus* for *syuwasiʔ*, the preliminary presents given to guests at a memorial potlatch.